

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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REGENERATION

By the late Dr. H. A. Ironside

In taking up this series of addresses on some of the great words of the Gospel, I shall be thinking particularly of babes in Christ, that is, those who only recently have been brought, through the gracious ministry of the Holy Spirit, to a saving knowledge of our Lord Jesus.

Babes need to be fed. The Apostle Peter says, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." "Strong meat," we are told elsewhere, "belongeth to those who are of full age." That is, the deeper truths of the Word of God are for Christians who have had years of experience in the ways of the Lord. It is not of such that I am now thinking, but of those who only a little while ago were still in nature's darkness, but have been awakened and saved, and are now, I trust, hungry to learn more of the precious truths of the Word of God.

First of all, I want to talk to you about regeneration. My text is found in Titus 3, verses 3 to 7:

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life."

In this passage we see what we once were, before we were converted. Verse 3 describes the lives we then lived. Verse 4 tells of the marvelous way in which God our Saviour has intervened. He has revealed Himself to us in the person of our Lord Jesus Christ, through whom we have been justified and made heirs according to the hope of eternal life. Verse 5 tells us of the work that takes place within every converted soul. Altogether apart from human effort, God has saved us by the washing of regeneration and renewing of the Holy Spirit.

It is the word "regeneration" upon which I want you to fix your attention. This word is found only twice in our English Bible, and the original word thus translated is never found anywhere else but in these two instances—here and in Matthew 19, verse 28, where we read: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne

of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The word "regeneration" means a second birth or a new creation. In Matthew, the Lord was speaking of the earth's new birth, when the present distressing circumstances will pass away and new conditions will prevail, at the coming of the Son of man to reign in righteousness over all this lower creation. That will be the time when men shall beat swords into plowshares and their spears into pruninghooks, and the nations shall learn war no more. Then every man will dwell in peace under

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A Catholic Priest's Doubts and Conversion

Can One Know He Is Saved? The Masses for the Dead: Do They Get Money Under False Pretense of Saving From Purgatory? Do We Need Other Sacrifices Beside Christ? Should We Go to Christ, or to Mary and the Saints? Can Priests Forgive Sins in the Confessional Box?

By Dr. Joseph Zachello
P. O. Box 90, Clairton, Pennsylvania

Every time I see a priest walking in the street it seems impossible, unbelievable, a dream, that once not long ago I myself had been a Roman Catholic priest, that I had to believe what he has to believe, that I had to teach what he has to teach. I clearly know why I left the Church of Rome, but what I cannot fully understand is why priests stay in the priesthood, why I stayed in the Roman Church as a priest.

I was born in Venice, North Italy, on March 22nd, 1917. At the age of ten, I was sent to a Roman Catholic seminary in Piacenza, and ordained a priest, after 12 years of study, on October 22, 1939.

Two months later Cardinal R. Rossi, my superior, sent me to America as assistant pastor of the new Italian Church of Blessed Mother Cabrini, in Chicago. For four years I preached in Chicago, and later in New York. I never questioned if my sermons or instructions were against the Bible. My only worry and ambition was to please the pope.

It was on a Sunday in February, 1944, when I turned on the radio and accidentally tuned in on a Protestant church program. The pastor was giving his radio message. I was going to change the program because I was not allowed to listen to Protestant sermons, but—I kept listening.

My old theology was shaken by one text from the Bible I heard over the radio: "... Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31). Therefore it was not a sin against the Holy Spirit to believe that one was saved.

I was not yet converted but my mind was full of doubts about the Roman religion. I was beginning to worry about the teachings of the Bible more than about the dogmas and decrees of my pope. Poor people were giving me, every day, from \$5 to \$30 for twenty minutes of ceremony called Mass, because I promised them to free the souls of their relatives from the fire of purgatory. But every time I looked at the big crucifix

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The WORST THING That Can Happen to You!

By Evangelist Robert L. Sumner
Associate Editor

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."—John 8:21-24.

Three coins flipped high in the air and a trio of excited Sylvania Electric Company executives from Towanda, Pennsylvania, expertly caught them, slapping them on the back of their wrists as their wives stood by watching expectantly. The couples were at Chicago's famous Midway airport seeking to board a United Air Lines DC-4 to Salt Lake City and seats were available for only four people. The flipping of coins was to determine who would get the coveted seats—with the odd man and his wife losing.

The Paul Feltons lost the flip—and lived! The John Merrills and the James McGarrs won the toss—but lost their lives in the rugged Rockies of Wyoming along with sixty-two others in the worst air disaster of United States history. Yet what happened to them, in itself, was not the worst fate possible.

Tragedy lurks behind almost every tree and around nearly every corner. It seems that there are a billion-and-one different things which can blight your life without a single moment's advance notice, all of them classified under the heading of *Terrible Tragedies*. Have you ever paused to earnestly ponder what would

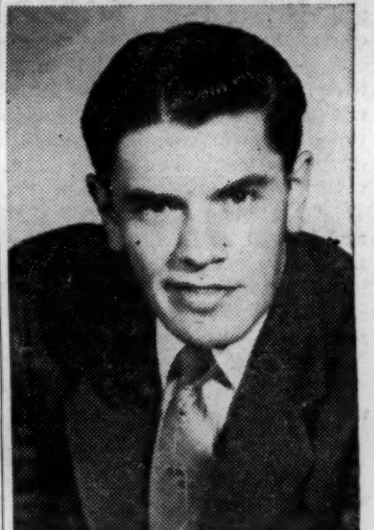
be the worst thing which could possibly happen to you?

It was an awful thing a few months ago when, just days after the above mentioned disaster, John Gilbert Graham dynamited United's Frisco-bound flight and forty-four were instantly murdered, but if you had been on that ill-fated plane it would not have been the worst thing which could happen to you.

It would be tragic indeed if you had millions wiped out in a matter of hours, as many did in the startling stock market crash of '29, but if you suffered such a fate it would not be the worst possible.

It would be a bitter thing if, as

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Evangelist Robert L. Sumner

Consolation

Not dead—oh no, but borne beyond the shadows
Into the full clear light;
For ever done with mist and cloud and tempest
Where all is calm and bright.

Not even sleeping—called to glad awakening
In Heaven's cloudless day;
Not still and moveless—stepped from earth's rough places
To walk the King's highway.

Not silent—just passed out of earthly hearing
To sing Heaven's sweet new song;
Not lonely—dearly loved and dearly loving
Amid the white robed throng.

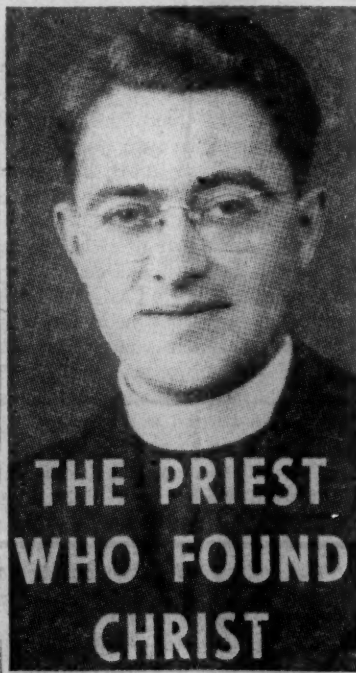
But not forgetful—keeping fond remembrance
Of dear ones left awhile;
And looking gladly to the bright reunion
With hand clasp and with smile.

Oh no, not dead, but past all fear of dying,
And with all suffering o'er;
Say not that I am dead when JESUS calls me
To live for evermore.

MARION E. C. NETHERTON



Dr. H. A. Ironside



Dr. Joseph Zachello



After a great time of stress, much prayer, and fighting against the liquor traffic, Mr. Craig, a young preacher, wins many miners and lumbermen in Black Rock, a village in the foothills of the Canadian Rockies in the 1880's. Ralph Connor tells the story. He and Graeme, the lumber camp manager, are old friends, both unconverted, both now devoted friends of Craig and of Mrs. Mavor, the widow Craig loves. Craig is called to a large city church and will not go. Mrs. Mavor is called back to Scotland to care for her husband's estate.

CHAPTER XII.

LOVE IS NOT ALL

Those days when we were waiting Craig's return we spent in the woods or on the mountain-sides or down in the canyon beside the stream that danced down to meet the Black Rock River, I talking and sketching and reading, and she listening and dreaming, with often a happy smile upon her face. But there were moments when a cloud of shuddering fear would sweep the smile away, and then I would talk of Craig till the smile came back again.

But the woods and the mountains and the river were her best, her wisest friends during those days. How sweet the ministry of the woods to her! The trees were in their summer leaves, fresh and full of life. They swayed and rustled above us, flinging their interlacing shadows upon us, and their swaying and their rustling soothed and comforted like the voice and touch of a mother. And the mountains, too, in all the glory of their varying robes of blues and purples, stood calmly, solemnly about us, uplifting our souls into regions of rest. The changing lights and shadows flitted swiftly over their rugged fronts, but left them ever as before in their steadfast majesty. "God's in His heaven." What would you have? And ever the little river sang its cheerful courage, fearing not the great mountains that threatened to bar its passage to the sea. Mrs. Mavor heard the song and her courage rose.

"We too shall find our way," she said, and I believed her.

But through these days I could not make her out, and I found myself studying her as I might a new acquaintance. Years had fallen from her; she was a girl again, full of young, warm life. She was as sweet as before, but there was a soft shyness over her, a half-shamed, half-frank consciousness in her face, a glad light in her eyes that made her all new to me. Her perfect trust in Craig was touching to see.

"He will tell me what to do," she would say, till I began to realize how impossible it would be for him to betray such trust and be anything but true to the best.

So much did I dread Craig's home-coming that I sent for Graeme and old man Nelson, who was more and more Graeme's trusted counselor and friend. They were both highly excited by the story I had to tell, for I thought it best to tell them all; but I was not a little surprised and disgusted that they did not see the matter in my light. In vain I protested against the madness of allowing anything to send these two from each other. Graeme summed up the discussion in his own emphatic way, but with an earnestness in his words not unusual with him.

"Craig will know better than any of us what is right to do, and he will do that, and no man can turn him from it; and," he added, "I should be sorry to try."

Then my wrath rose and I cried:

"It's a tremendous shame! They love each other. You are talking sentimental humbug and nonsense!"

"He must do the right," said Nelson in his deep, quiet voice.

"Right! Nonsense! By what right does he send from him the woman he loves?"

"He pleased not Himself," quoted Nelson reverently.

"Nelson is right," said Graeme. "I should not like to see him weakened."

"Look here," I stormed; "I didn't bring you men to back him up

in his nonsense. I thought you could keep your heads level."

"Now, Connor," said Graeme, "don't rage—leave that for the heathen; it's bad form, and useless besides. Craig will walk his way where his light falls; and by all that's holy, I should hate to see him fail; for if he weakens like the rest of us my North Star will have dropped from my sky."

"Nice selfish spirit," I muttered.

"Entirely so. I'm not a saint, but I feel like steering by one when I see him."

When, after a week had gone, Craig rode up one early morning to his shack door, his face told me that he had fought his fight and had not been beaten. He had ridden all night and was ready to drop with weariness.

"Connor, old boy," he said, putting out his hand, "I'm rather played. There was a bad row at the Landing. I have just closed poor Colley's eyes. It was awful. I must get sleep. Look after Dandy, will you, like a good chap?"

"Oh, Dandy be hanged!" I said, for I knew it was not the fight, nor the watching, nor the long ride that had shaken his iron nerve and given him that face. "Go in and lie down. I'll bring you something."

"Wake me in the afternoon," he said. "She is waiting. Perhaps you will go to her"—his lips quivered—"my nerve is rather gone." Then with a very wan smile he added: "I am giving you a lot of trouble."

"You go to thunder!" I burst out, for my throat was hot and sore with grief for him.

"I think I'd rather go to sleep," he replied, still smiling.

I could not speak, and was glad of the chance of being alone with Dandy.

When I came in I found him sitting with his head in his arms upon the table fast asleep. I made him tea, forced him to take a warm bath, and sent him to bed, while I went to Mrs. Mavor. I went with a fearful heart, but that was because I had forgotten the kind of woman she was.

She was standing in the light of the window waiting for me. Her face was pale but steady, there was a proud light in her fathomless eyes, a slight smile parted her lips, and she carried her head like a queen.

"Come in," she said. "You need not fear to tell me. I saw him ride home. He has not failed, thank God! I am proud of him. I knew he would be true. He loves me"—she drew in her breath sharply and a faint color tinged her cheeks—"but he knows love is not all—ah, love is not all! Oh! I am glad and proud!"

"Glad!" I gasped, amazed.

"You would not have him prove faithless!" she said with proud defiance.

"Oh, it is high sentimental nonsense," I could not help saying.

"You should not say so," she replied, and her voice rang clear.

"Honor, faith, and duty are sentiments, but they are not nonsense." In spite of my rage I was lost in amazed admiration of the high spirit of the woman who stood up so straight before me. But as I told how worn and broken he was she listened with changing color and swelling bosom, her proud courage all gone, and only love, anxious and pitying, in her eyes.

"Shall I go to him?" she asked with timid eagerness and deepening color.

"He is sleeping. He said he would come to you," I replied.

"I shall wait for him," she said softly, and the tenderness in her tone went straight to my heart, and it seemed to me a man might suffer much to be loved with love such as this.

In the early afternoon Graeme came to her. She met him with both hands outstretched, saying in a low voice:

"I am very happy."

"Are you sure?" he asked anxiously.

"Oh, yes," she said, but her voice was like a sob; "quite, quite sure."

They talked long together till I saw that Craig must soon be coming, and I called Graeme away. He held her hands, looking steadily into her eyes, and said:

"You are better even than I thought. I'm going to be a better man."

Her eyes filled with tears, but her smile did not fade as she answered:

"Yes! you will be a good man, and God will give you work to do."

He bent his head over her hands and stepped back from her as from a queen, but he spoke no words till we came to Craig's door. Then he said with humility that seemed strange in him:

"Connor, that is great, to conquer one's self. It is worth while. I am going to try."

I would not have missed his meeting with Craig. Nelson was busy with tea, Craig was writing near the window. He looked up as Graeme came in and nodded an easy good-evening; but Graeme strode to him and, putting one hand on his shoulder, held out his hand for Craig to take.

After a moment's surprise Craig rose to his feet, and, facing him squarely, took the offered hand in both of his and held it fast without a word. Graeme was the first to speak, and his voice was deep with emotion:

"You are a great man, a good man. I'd give something to have your grit."

Poor Craig stood looking at him, not daring to speak for some moments; then he said quietly:

"Not good nor great, but, thank God, not quite a traitor."

"Good man!" went on Graeme, patting him on the shoulder. "Good man! But it's tough."

Craig sat down quickly, saying:

"Don't do that, old chap!"

I went up with Craig to Mrs. Mavor's door. She did not hear us coming, but stood near the window gazing up at the mountains. She was dressed in some rich soft stuff and wore at her breast a bunch of wild flowers. I had never seen her so beautiful. I did not wonder that Craig paused with his foot upon the threshold to look at her. She turned and saw us. With a glad cry, "Oh! my darling! you have come to me," she came with outstretched arms. I turned and fled, but the cry and the vision were long with me.

It was decided that night that Mrs. Mavor should go the next week. A miner and his wife were going East, and I too would join the party.

The camp went into mourning at the news, but it was understood that any display of grief before Mrs. Mavor was bad form. She was not to be annoyed.

But when I suggested that she should leave quietly and avoid

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Should ministers be called "Rev."?

Psalm 119:9 says of God, "holy and reverend is his name." Therefore, say some, since the word *reverend* is used in the Bible only of God, it is wrong to use that term or title referring to preachers.

But that objection fades away with a more careful study. For instance, the same word which is translated *reverend* (*yare* as we would spell it in English) is translated 76 times as *be afraid*, 242 times as *to fear*, is translated 24 times as *terrible*. It is translated only once as *reverend*.

And along with many commands to fear God, the word is used in Leviticus 19:3, "Ye shall fear every man, his mother and his father."

Let no one think, then, that it is wrong to reverence ministers. And *reverend* simply means to be reverent. It does not mean, necessarily, worship in the sense that one worships God.

In Leviticus 19:30 the Jews were commanded to "reverence my sanctuary." The same command is given in Leviticus 26:2.

From II Samuel 9:6 we learn that Mephibosheth "fell on his face, and did reverence" before King David.

In I Kings 1:31 we find that Bathsheba "did reverence to the king."

Hebrews 12:9 tells us that our fathers "corrected us, and we gave them reverence."

Ephesians 5:33 commands, "Let . . . the wife see that she reverence her husband."

If it were proper for a king to be revered, if children are commanded to reverence their parents, if wives are to reverence their husbands, then surely the same kind of respect and reverence is due the man of God.

The Bible, of course, commands "Children, obey your parents in the Lord: for this is right" (Eph. 6:1).

Wives are commanded to be obedient to their own husbands (Tit. 2:5).

But the same command is given to church members regarding their pastor: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). Note that this refers to the ministers who watch over the souls of people.

In the same chapter, Hebrews 13:24 commands, "Salute all them that have the rule over you, and all the saints." Ministers are to 'rule' over their people, are to be 'obeyed,' and certainly should be revered.

Incidentally, I think it is of no special importance whether ministers are addressed by the title of *reverend* or not. Personally, I prefer the southern custom of calling preachers "Brother." But there are handicaps in using that term, because a preacher is not a brother to unconverted people, and a preacher who is a modernist and does not believe in Christ as his Saviour ought not to be called "Brother" by those who are saved and do believe in Christ.

On the whole, it is a matter of convenience to address letters to a minister using the title, "Reverend." The word simply means, in English, that the man is a minister. It means nothing more. Not a person in a million, using the title for a minister, means to worship him as God. In English usage, the title has simply become synonymous with "minister," or "preacher," or "pastor." So it is perfectly proper to use the term.

Incidentally, it is foolish and hurtful to cause division and strife over the meaning of words where the Bible does not give a special and important meaning to the

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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THE EDITOR'S Notes

by John R. Rice

Today I must finish assembling copy and editing it for THE SWORD OF THE LORD of June 29th. Tomorrow, Saturday, I must make four radio broadcasts on tape recorder, and finish up my mail. Sunday morning I will teach my Sunday School class and preach at Calvary Baptist Church, then immediately I'll step into my car and drive 135 miles to Elkhart, Indiana, where I am to preach the dedication sermon for the new auditorium of McCoy Memorial Baptist Church and will preach there again at night.

By driving three hours I should return to Wheaton shortly after midnight. Then I will be up at six to catch a plane in Chicago at eight a.m. Monday. I will fly to Nashville, will be met there and driven to Murfreesboro, Tennessee, where for five days I'll be speaking at the work conference at the Bill Rice Ranch, Cumberlandwood Assembly Ground.

A heavy schedule, isn't it? That kind of schedule is mine for most of the summer. My assistant pastor and members will carry on in Calvary Baptist Church when I am away. Some fifty workers in the Sword of the Lord offices at Wheaton will carry on likewise. I need an anointing from Heaven, the power of the Holy Ghost, and a daily strengthening of both mind and body for the tasks ahead. Will you, dear reader, pray? I hope that multiplied thousands will take me before the Lord in prayer every day. I will have engagements at Murfreesboro, Tennessee; Lake Louise, Toccoa, Georgia; at Chattanooga with the Highland Park Baptist Church; three weeks in Japan and Korea; a week at Sandy Cove, Maryland; and five days at Penn Grove, York, Pennsylvania, in the summer. But thank God, I feel great joy in

Questions Answered

(Continued from page 2)

words. It is as silly to think a preacher guilty of blasphemy because he be addressed sometimes as "Reverend," as it would be to accuse a physician of sinful pride in allowing himself to be called "Doctor." "Doctor," in common language, means "physician." "Reverend," in common language, means "minister."

A Catholic Priest's . . .

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upon the altar it seemed to me that Christ was rebuking me, saying: "You are stealing money from poor, hard-working people by false promises. You teach doctrines against my teaching. Souls of believers do not go to a place of torment, because I have said, '... Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours...' (Rev. 14:13). I do not need a repetition of the sacrifices of the cross because my sacrifice was complete. My work of salvation was perfect and God has sanctioned it by raising me from the dead. For by one offering he hath perfected for ever them that are sanctified' (Heb. 10:14). If you priests and the pope have the power of liberating souls from purgatory with Masses and indulgences, why do you wait for an offering? If you see a dog burning in the fire you do not wait for the owner to give you \$5 to take the dog away from it."

I could no longer face the Christ on the altar. When I was preaching that the pope is the vicar of Christ, the successor of Peter, the infallible rock upon which Christ's church was built, a voice seemed to rebuke me again: "You saw the

pope in Rome; his large, rich palace; his guards; men kissing his foot. Do you really believe that he represents me? I came to serve the people; I washed men's feet; I had nowhere to lay my head. Look at me upon the cross. Do you really believe that God has built His church upon a man, when the Bible clearly says that Christ's vicar on earth is the Holy Spirit, and not a man? (John 14:26) '... and that Rock was Christ' (I Cor. 10:4). If the Roman Church is built upon a man then it is not my church."

I was still preaching that the Bible is not a sufficient rule of faith, but that we need tradition and dogmas of the church to understand the Scriptures. But again a voice within me was saying: "You preach against the Bible teaching; you preach nonsense. If Christians need a pope to understand the Scriptures, what do they need to understand the pope? I have condemned tradition because everyone can understand what is necessary to know for personal salvation. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name' (John 20:31)."

I was teaching my people to go to Mary, to the saints, instead of going directly to Christ. But a voice within me was asking: "Who has saved you upon the cross? Who paid your debts by shedding His blood? Mary, the saints, or I, Jesus? You, and many other priests, do not believe in scapulars, novenas, rosaries, statues, candles, but you continue to keep them in your churches because you say simple people need simple things to remind them of God. You keep them in your churches because they are a good source of income. But I do not want any merchandising in my church. My believers should adore me—Spirit and truth. Destroy these idols; teach your

plain stand for the Word of God and against modernism and heresies and worldliness loses us the friendship of thousands of readers. One does not preach as we do hoping to make money. Besides, the multiplied thousands of dollars we spend in sending free, soul-saving literature around the world, the thousands of dollars spent for subscriptions to missionaries, for national pastors in foreign countries, and in areas where money cannot be sent to the United States, the enormous amount of literature provided for reformatories, jails, and penitentiaries—these great missionary enterprises reaching literally millions of people with the Gospel, deserve the support of God's people. And we need that support now.

We do not say that you ought to send all your gifts to The Sword of the Lord. We only want a part of the missionary gifts of God's people who stand for what we stand for. We believe that every home where THE SWORD OF THE LORD comes, if that home is blessed by THE SWORD, if it is in accord generally with the tremendous soul-winning, revival-stirring, faith-defending work we are doing, should send an offering at least each month to support this work. We believe every reader can help, and we pray that you will.

Will you send an offering each month either to The Sword Free Literature Fund, or to The Ministers and Missionary Subscription Fund, or to The Sword Building Fund to provide the greatly needed office building? Address your letters to The Sword of the Lord, 214 West Wesley, Wheaton, Illinois. A receipt will be sent, and all gifts are deductible for income tax reports.

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Premillennial Conference in Texas

A great South-Wide Premillennial Bible Fellowship has been announced by the Open Door Baptist Church of Dallas, Texas, for July 23, 24 and 25. Leading Southern Baptist pastors and evangelists will appear on the conference program which has as its theme: "Behold the Lord Cometh!" Rev. Joe Boyd, pastor of the sponsoring church located at Lake June and Masters Drive in Dallas, says that all the services will be held under a big 2,000 seat tent. The schedule of services, which he asked us to announce, is as follows:

MONDAY NIGHT

- 7:15 p.m. Song Service — Bill Harvey, M.M., Miller Rd. Bapt. Church, Garland, Tex.
- 7:30 p.m. "Why We Are Premillennial" — Mike Gilchrist, Memorial Bapt. Church, Vidor, Tex.
- 8:15 p.m. "The Imminence of His Return" — J. Frank Davis, Sheridan Rd. Baptist, Tulsa, Okla.
- 9:00 p.m. "How To Build A Soul-winning Church" — Jack Hyles, Miller Rd. Bapt. Church, Garland, Tex.

TUESDAY

- 9:00 a.m. Song Service — Bill Harvey
- 9:10 a.m. "The Signs of the Times" — Tom Landers, Southern Bapt. Evangelist
- 9:50 a.m. "The Bapture of the Saints" — Ed Welch, East Side, Odessa, Tex.
- 10:30 a.m. "The Restoration of Israel" — Harry Marko, Missionary to Jews, Austin, Tex.
- 11:10 a.m. "The Tribulation" — Jack Bundick, Mt. Houston Bapt. Church, Houston, Tex.
- 2:00 p.m. Song Service — Bill Harvey
- 2:15 p.m. "The Man of Sin" — Kenneth Trent, Second Baptist Church, Chaneyville, Tex.
- 3:00 p.m. "Verbal Inspiration of the Bible" — Jack Blackwell, Temple Oaks Bapt. Church, Houston, Tex.
- 3:45 p.m. "The Judgment of the Nations" — H. D. Christian, Gardendale Bapt. Church, Corpus Christi, Tex.
- 7:15 p.m. Song Service — Bill Harvey
- 7:30 p.m. "The Millennium" — Claude McDonald, Sooner Bapt. Church, Oklahoma City, Okla.
- 8:15 p.m. "His Glorious Return" — Avery Rogers, Baptist Temple, Victoria, Tex.
- 9:00 p.m. "Hell" — Freddie Gage, Southern Bapt. Evangelist

WEDNESDAY

- 9:00 a.m. Song Service — Bill Harvey
- 9:10 a.m. "Heaven" — Paul Stevens, Second Bapt. Church, Baytown, Tex.
- 9:50 a.m. "The Holy Spirit" — J. E. Hopkins, Wildwood Bapt. Church, Mesquite, Tex.
- 10:30 a.m. "The Judgment Seat of Christ" — Martin Spell, Polk St. Bapt. Church, Dallas, Tex.
- 11:10 a.m. "The Great White Throne Judgment" — Vernon Culbert, Emmanuel Bapt. Church, Ft. Worth, Tex.

people to pray, to come to me only."

Where my doubts were really tormenting me was inside the confessional box. People were coming to me, kneeling down in front of me, confessing their sins to me. And I, with a sign of the cross, was promising that I had the power to forgive their sins. I, a sinner, a man, was taking God's place, God's right, and that terrible voice was penetrating me saying, "You are depriving God of His glory. If sinners want to obtain forgiveness of their sins they must go to God and not to you. It is God's law they have broken. To God, therefore, they must make confession; to God alone they must pray for forgiveness. No man can forgive sins but Jesus can and does forgive sins. '... thou shalt call his name JESUS: for he shall save his people from their sins' (Matt. 1:21). '... there is none other name under heaven given among men whereby we must be saved' (Acts 4:12). 'For there is one God, and one mediator between God and men, the man Christ Jesus' (I Tim. 2:5)."

I could not stay any longer in the Roman Catholic Church because I could not continue to serve two masters, the pope and Christ. I could not believe two contradictory teachings, tradition and the Bible. I had to choose between Christ and the Pope; between tradition and the Bible. And I have chosen Christ and the Bible. I left the Roman priesthood and the Roman religion in 1944 and now

I have been led by the Holy Spirit to evangelize Roman Catholics and to urge Christians to witness to them without fear.

Now I travel widely to keep the American public informed on the "Ins and Outs" of Romanism. I lecture in churches, colleges, and public places opened to me. As a result, Roman Catholics are converted to Christ and Protestants are taught how to bring Catholics to the Lord. Many of them are longing for something they do not find in the Catholic Church. Do not attack the Roman Catholic Church when dealing with a Catholic soul. That only awakens prejudice. Simply give them the plan of salvation and many of them turn to the Lord in this way.

I also edit "THE CONVERT," a magazine dealing with the errors of Catholicism. Price \$2.00 a year. Order direct from:

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ning, by Dr. R. A. Torrey when you renew.

Number Five Daughter Now Wears a Ring!

God has been wonderfully good to me in giving me six lovely daughters. All of them are saved. All of them are out-and-out Christians. They have been very popular. All are fine musicians, all did well in college. Five are graduates of Wheaton College and the sixth is a sophomore. She tied for second place in a large class first semester of the year and will have a good report for this semester. The first four girls have married fine young men in full-time Christian work. Now Joanna, number five, is wearing a diamond, and her engagement has been announced to Billy Carl Rice of Wittenville, Kentucky, a fine Christian young man, who after four years in the Armed Forces, is finishing his college work. No date has been set for the wedding, but friends of Joanna and Billy congratulate them and wish them happiness.



Summer is passing so rapidly. It won't be long now until many young people will be packing up and going off to some college or university. We just want to tell you fathers and mothers who read this statement that you can send your sons and daughters to Bob Jones University and go to sleep at night in peace, knowing they will have as good educational advantages as they can get in any other school in the world. The academic standards of Bob Jones University in the fields of its emphasis are just as high as those of any school, but academic standards are not first. The Lord Jesus Christ is given the pre-eminent place in the University which I founded twenty-nine years ago and of which my son, Bob, Jr., is the president. We have orthodox Christian executives and orthodox Christian teachers. There is no pussyfooting or trimming about the Bible being the Word of God and Jesus Christ being born of a virgin and being God in the form of man when He was here on earth and about His vicarious, substitutional death on the cross and His bodily resurrection from the dead and salvation in His Name

and no other name. We do not soft-peddle the eternal essentials of the faith. You folks who invest your money in Bob Jones University can rest assured that your money will be used, not to make young people liberal religionists but orthodox, uncompromising, evangelistic Christians. We are rushing a building to completion for the opening of school in September. We need some more money to pay the bills. Can't you help us some? If you know some young people that you would like to see trained for Christian leadership as businessmen, businesswomen, homemakers, school teachers, ministers, etc., you can recommend these young people to Bob Jones University; and we will try to get as many of them in as possible. Please let us hear from you. Remember, we are counting on your prayers, your daily prayers, your earnest prayers, for the work of this Christian institution which the Lord led us to found twenty-nine years ago. Thank you and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.

(Advertisement)

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST HUGH PYLE, 1721 South Gordon Street, S.W., Atlanta, Georgia, led the revival services at the Montvale Baptist Church recently, a rural church in the Blue Ridge Mountains of Virginia. In the 12 days there were 18 conversions in the services plus 3 in the homes, 42 public rededications of life, 1 addition by letter and a good many families pledging to begin family altars. Rev. Everett Bixler is the pastor.

Rev. D. E. Avery, pastor of the Victory Baptist Church of Jacksonville, Florida, reports that **EVANGELIST HUGH F. PYLE** spent 8 days with them in a blessed revival campaign. There were 38 conversions in the services, others in homes, 73 rededications, 5 additions by letter, one man surrendering to preach, one young man for full-time Christian service, several backsliders reclaimed, and many decisions to establish a family altar.

Sword of the Lord **EVANGELIST J. OSCAR WELLS** recently conducted services at the Trinity Baptist Church of Duncan, Oklahoma, where Rev. J. Harold Bryan is pastor. The pastor writes to tell us that there were 31 conversions, 9 additions to the church by letter, and a great many rededications. He also says:

"Never before has our Sunday School staff worked, visited and prayed like it did in this meeting under the leadership of this man. Our church is only ten months old and the Sunday School attendance on the closing day was 285 and Training Union was 205.

"One of our young men that teaches in the Junior Department of our Sunday School read the tract 'What Must I Do to Be Saved?' by Dr. John R. Rice. In the all-night prayer meeting this man realized that he had never been saved and was wonderfully saved in the early morning prayer hours."

The Worst Thing . . . !

(Continued from page 1)

a result of a single stone thrown in anger by a neighborhood bully, you developed tuberculosis of the bone and were compelled to spend eighteen years flat on your back, as has one young man with whom I visited recently. Yet if some physical affliction such as that were to mar your life it would not be the worst calamity possible to experience. Far from it!

Nor would it have been the worst if you had been one of the 1,502 victims of the Titanic who died by drowning in sub-zero water that fateful night in 1912. Neither would it have been the worst if you had been numbered among the 955 who died in that fiery Sunday School outing on New York's East River in 1904, or one of the nine million reported to have perished during China's great famine of 1877 and 1878.

The greatest tragedy, the bitterest fate, the most deadly doom which can befall you or anyone else, in the language of our text, is to die in your sins! In any other tragedy it is possible to step from the pain into Paradise, from the grief into Glory, from the horror into Heaven; if Jesus Christ is your personal Saviour. But if you die in your sins it is an eternal death from which there is no de-

liverance, an endless doom for which there can be no remedy.

This eighth chapter of John opens with the beautifully sweet story of how the Saviour freed a scarlet sinner from her deadly sins. She was the lowest of the low, basest of the base, vilest of the vile, but, praise God, with the Lord Jesus Christ there is no impossible case! He made her pure. He started her living right according to the standards of a holy God. He pointed out to her the glorious path of serving a Saviour who both forgives and forgets.

The words of the Lord in verses eleven and twelve, first to the woman and then to the world, will forever remain the message of hope to the multitudes whose hearts long for a double cure of pardon and purity:

"Neither do I condemn thee: go, and sin no more . . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Jesus took that faded, tattered, soiled and discarded weed from the swamplands of sin and transformed her into a bright, lovely lily in His garden of righteousness. He majors in these miracles; this is the type business He delights to transact whenever and wherever permitted. Second Corinthians 5:17 expresses it, "Therefore if any man be in Christ, he is a new creature [or, creation]: old things are passed away; behold all things are become new." He makes a saint of every sinner who will trust Him and receive Him!

But not all sinners will receive Christ. Unfortunately, some will not accept Him as Saviour and be freed from the bondage of their transgressions. Verse thirteen explains how some in His day rejected Him and His message: "The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true." On another occasion Christ accused the same crowd, "Ye will not come to me, that ye might have life" (John 5:40).

Then in our text He explained that those who "believe not" will die in their sins. What did He mean? What is it to "die in your sins"? What will happen to those who die thusly? How can we escape dying in our sins? These and kindred questions are plainly answered by the one who came down from Heaven and who bears both titles of Saviour and Judge.

The first of four apparent and obvious truths in our text to which I desire to direct your attention in this message is,

I. People Die!

The words "ye shall die," found three times in these four short verses, are reminders of that inevitable truth which faces all mankind: death is coming! Hebrews 9:27 dramatically reminds one and all, "... it is appointed unto men once to die, but after this the judgment."

Death comes to all! Impartially, one enemy who is truly without respect of persons, the so-called grim reaper seeks out his victims from every walk of life. The Arabs have a proverb, "Death is a black camel that, soon or late, will come to kneel at every gate." And it will!

I recall vividly how, during my first pastorate when we lived in an upstairs apartment, the landlady opened the door to her closet below and excitedly called through the cold air duct, "Reverend Sumner! Reverend Sumner!"

Concluding from the frantic tone in her voice that the house must be on fire, I jumped from my chair and ran into the adjoining room responding with no little enthusiasm of my own, "What is it?"

She shouted back, "Have you heard the news?"

"What news?"

"Franklin Delano Roosevelt is dead!" she replied.

I realized then, and I think I do even more so now, that not even the presidency of the greatest nation on earth can grant immunity from death. Yes, death comes to the prominent and powerful, too, just as to the common and obscure such as you and me.

A few months ago a youth only twenty-four years of age was being acclaimed in film circles as the greatest find of the century and "the hottest property" since Marlon Brando. Early in 1935 he made his sensational screen debut in a film called "East of Eden" and the critics almost trampled one another in a frantic effort to get aboard his band wagon. All of Hollywood was eating out of his hand. Fame, fortune, thrills, excitement and honor apparently were his just for the taking. In rapid succession he starred in the highly touted pictures, "Rebel Without a Cause," and "Giant." Then, suddenly, as he raced his foreign make sports car up California's U. S. Highway 99 at a fantastic speed, another vehicle pulled out on the pavement in his path. The shrilling screech of rubber on concrete was followed by a sickening crash and the curtain dropped on the final act for movie genius James Dean as he stepped out into eternity for his facing with God.

Just a few days later the famous film star, John Hodiak, went to his physician for a checkup prior to signing for the leading role in a new TV series. The doctor remarked at the time that he wished his own heart was in as good shape as John's. But the very next day, striking with as little warning as a hooded cobra, a blinding burning began in the breast of the star and within minutes forty-one-year-old Hodiak had died of a heart attack!

These two incidents, coming so close together, reminded me forcibly again that death is no respecter of persons, not even the popular and successful. The rich and poor, wise and illiterate, base and noble, cultured and uncouth, Jew and Gentile, black and white, prince and pauper, bond and free all fall eventually before its certain onslaughts!

Harry Cove, a businessman in Lansing, Michigan, earned the title of "the world's most revived man" because the Lansing fire department's inhalator squad had raced to his home and revived him 172 times following that number of heart attacks. He could boast that he had cheated death on 172 different occasions.

But no longer will the fire department's dispatcher sing out the familiar refrain, "It's Harry again!" Mr. Cove is dead. And no matter how many successful brushes with death you emerge triumphant, eventually that grim reaper will conquer you even as he did Cove. It is appointed unto man once to die!

The wise man wrote:

"There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no

discharge in that war; neither shall wickedness deliver those that are given to it."—Eccles. 8:8.

Albert Einstein, with his tremendous brain, could find no way to retain his spirit, and he died. He was powerless in the day of death, finding no discharge in that war.

Thomas A. Edison, with all of his inventive genius, could discover no secret for retaining his spirit, and he died. He was powerless in the day of death and could find no discharge in that war.

Alexander the Great, with his vast military might, could uncover no strategy to retain his spirit although he was only in his early thirties, and he died. In his day he had directed his Macedonian armies in the conquest of the known world, yet he was powerless in the day of death and found no discharge in that war he could not win.

John D. Rockefeller, with all his vast financial holdings, could raise no price sufficient to retain his spirit, and he died. This man whose daily business transactions shook the financial equilibrium of the world found that he was powerless in the day of death. He bought no discharge in that war.

Harry Houdini, the world's most famous escape artist and magician, was unable to master an act for retaining the spirit, and he died. He was powerless to sidestep the day of death and could find no escape or discharge in that war.

You must face the fact that death is inevitable! You have, even as the Scripture so strongly declares, an appointment with death. People die!

But not only does death come to all, it comes to all ages. The mounds in our cemeteries are all lengths, just as they have always been from the days of Cain and Abel. Death is certainly not limited to the elderly alone.

A little over a year ago my singer and I were entertained by a fine family in a small Pennsylvania town where we were conducting meetings. During the usual small talk about family ties they showed us a picture of their husky son and proudly described his feats as a member of the Washington Redskins' professional football team. They told of the various stars he had brought home on visits whom they had entertained. As I recall, one of them was the big husky, apparently healthy, star lineman, Dave Sparks.

A few days later we left Pennsylvania and journeyed to Michigan for a crusade at Flint. Shortly after arriving, I was stunned to pick up the evening paper and read that big Dave Sparks, at the age of 26, had suddenly dropped dead within two hours of starring in a game against the Cleveland Browns. Death was due to sclerosis of the front artery, not from any connection with the game. One thing is certain—Dave Sparks had no idea he would die that day from something ordinarily connected with old age less than two hours after that particular game. But he did!

Job, in the heat of his discourse with his "friends," rightly remarked,

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not . . . his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass."—Job 14:1, 2, 5.

What Job could have added, but didn't, is that there is no possible way for man to get "the number of his months" from God. That secret remains locked within the bosom of the Most High until He sends His death angel to issue the summons from which there is no ignoring or escape.

Human experience multiplies an hundredfold this truth that death comes to all ages. A few years ago, just out of curiosity, I went through the columns of a single Texas newspaper, the Fort Worth Star-Telegram, just to see who died and how. The results were very interesting.

It was no surprise, of course, that elderly people had died. One account told of a seventy-five-year-old spinster who had expired from asphyxiation in a fire at Amarillo. Although neighbors and

a grocery delivery boy declared she had lived for years on crackers, milk and water, it was discovered that she left an estate in excess of \$75,000 in real estate and stocks. I noted that others aged seventy-three, eighty-two, seventy-one, and seventy-four had also died that day.

The paper likewise listed the departure of several middle-aged folks from the earthly scene. One, only forty-five, was a very successful businessman who had built and managed his own alfalfa mill. Others died that day who were fifty-six, sixty-seven, fifty-three, and fifty-seven.

The long, firm arm of the grim reaper had also reached into the ranks of youth to claim his victims. One, a twenty-one-year-old rookie policeman in nearby Dallas, had been shot down in cold blood by a carload of musicians he had stopped for running a red light. Another, a twenty-two-year-old socialite, had been blasted from this world with a shotgun in the hands of her estranged husband, an Army private.

Others who died in their youth that day were aged twenty-eight, seventeen, and twenty-two. As a matter of fact, on this particular day more young people between the ages of fifteen and thirty had died than middle-aged people between the ages of thirty and sixty-five! Youth certainly means no guarantee on life.

Death on this day had not even overlooked the children. One, a seven-year-old boy, had been brutally struck down by an automobile as he happily rode his bicycle to visit some friends.

No, death is not a respecter of age. Neither is it a respecter of occupations or positions. As I examined that Fort Worth newspaper I discovered that the single day's toll included a rancher, a policeman, a former Democrat county chairman, an owner of a bookkeeping agency, the discoverer of cures for livestock, a roofer, a coal miner, an ex-military policeman, the wife of a county commissioner, a pilot, the head of a retail merchants association, a housewife, a grandmother, a socialite, a building contractor and mill manager. From all walks of life they had been engulfed with the wild waves from the river of death.

I learned also that the causes of death are many and varied. Quite a number had died suddenly from heart attacks, some had been murdered, several were victims of automobile and airplane mishaps, while others were called upon to meet God through fire, explosion and leukemia. An amazing number came under the classification of Sudden Death!

Incidentally, death often comes suddenly and unexpectedly. My, how surprised the rich fool was when his summons came! Our Lord tells how he spent his last day on earth, apparently in the best of health, looking over his vast fields waving with their bumper crops of grain, making plans for the harvest.

But his reapers never had the opportunity to put their first sickle into the grain. Luke 12:20 says, "God said unto him, Thou fool, this night thy soul shall be required of thee. . . ." In a moment without any kind of warning whatsoever, his soul had been required and his life taken. So it is with many today.

Ecclesiastes 8:6, 7 explains it: "Because to every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be; for who can tell him when it shall be?" No one knows what shall be with reference to death; neither can he obtain information from another.

Eugene Christian thought he knew and wrote a book entitled, *How to Live to Be a Hundred*. But Mr. Christian died at 69, barely two-thirds of the way along the path to his boasted and coveted goal.

While conducting revival services in Pennsylvania a few months ago the pastor told me of an outing the young married couples class in his church had sponsored. In the middle of an exciting softball game one young husband had started to run from first to second—and dropped dead in the base

(Continued on page 5)

HELP CAMP REVEAL



Dr. Ernest I. Reveal
Directors

Camp Reveal is a summer camp for children and young people, carried on by the Evansville Rescue Mission, Evansville, Indiana. Thousands of children have found Christ. \$10 will keep a child at the camp for a whole week. Highly commended by Editor John R. Rice, Drs. Bob Jones Senior and Junior, Dr. Lee Roberson and others.

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The Worst Thing . . . !

(Continued from page 4)

path of a heart attack. How sudden, how unexpected was his going!

When I was pastor of a Baptist church in Long Beach, California, the godly minister of a nearby Brethren church and author of a popular child evangelism book, challenged his two teen-age boys to a foot race. He beat them to the designated tree and back, but when he sat down on a rock to get his breath again his old heart refused to pump another drop of blood and he stepped out of this life in a moment of time. How sudden, how unexpected was his going!

However, let's make this more personal! Not only does death come to all, not only does it come to all ages, and not only does it often come unexpectedly, but it will eventually come to you!

The day you were born you started traveling down the highway of life toward an inevitable death. Each beat of your heart brings you closer to that critical crisis from which there is no escape. In that sense at least, you are dying right now as you read this message. With the speed of a through express you are hurtling down the track of time toward the terminal of eternity.

Perhaps you will die suddenly and without warning! Last year there were 38,300 people in these United States who were brutally killed in tragic automobile accidents, an 8-per-cent increase over the year before. Not one of them was planning to die when he got into his vehicle and started driving down the highway. *Sudden death!*

But you don't even need to leave the house for death to overtake you without warning through some accident. The National Safety Council tells us that another 27,000 of our population died suddenly last year in home accidents. I read in the newspaper of a lady in Romford, England, who drowned in a saucepan of water. Collapsing in her kitchen, she fell face down in her dog's water dish and died in a matter of minutes from drowning.

In all, 92,000 people, 56 out of every 100,000 of our population, died in accidents during the year just ended. Using the same ratio as

a measure, 1 out of every 1,786 who read these lines will die violently and accidentally before this year is over. That means approximately 66 of the people who read this message in THE SWORD OF THE LORD will die before 1956 is over without any chance to get ready or make wrongs right. *Sudden death!*

However, remember that accidental death is not the only manner of sudden, unexpected death. Think of the thousands who die without warning from heart attacks, America's number one killer! Think of the unnumbered multitudes who die suddenly from murder, pneumonia, polio, leukemia, diphtheria and other causes. You, too, may be one of those soon facing sudden death. We do not—cannot know!

Perhaps you will die within the next twenty-four hours! You would not be the first one, nor the last, to hear or read a strong gospel sermon and move on suddenly to death, doom and damnation. Remember especially the warning of the Holy Spirit in Proverbs 29:1, "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

But to die unexpectedly is not a tragedy unless you also die unprepared. How important it is then that you heed the advice God gave His earthly people through the shepherd prophet, "... prepare to meet thy God, O Israel" (Amos 4:12).

How vital it is for you to realize that the message of God to King Hezekiah through Amos's son, Isaiah, is also one for you to face and acknowledge: "Thus saith the Lord, Set thine house in order: for thou shalt die, and not live" (Isa. 38:1). Here are two issues, one a compulsion and the other a choice. That you will die is a matter about which you have no choice; you must die. But the getting ready to die, the setting of your house in order and being prepared, is up to you!

This leads us to the second simple truth of our text which reminds us not only that people die, but sometimes

II. People Die in Their Sins!

The God of the Old Testament strongly emphasized this grim reality in Ezekiel 3:18, 19, declaring to His watchman, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

The main emphasis of the passage, it is true, concerns the responsibility of Christians in responding to the leading of God's Holy Spirit in matters of soul winning. However, it is nonetheless true that the passage teaches that unrepentant sinners do die in their sins!

The God of the New Testament teaches the same truth. In our text the Lord Jesus Christ, who is the God of both Old and New Testaments, insisted,

"I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come . . . I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."—John 8:21,24.

What does it mean to die in your sins? For one thing, it is to die with the presence of your sins unremoved. The Bible is plain in declaring the fact that nothing but the precious blood of Jesus Christ can remove sin. John 1:29 says, "Behold the Lamb of God, which taketh away the sin of the world." Hebrews 9:22 tells us, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." First John 1:7 promises, "... the blood of Jesus Christ his Son cleanseth us from all sin." And Leviticus 17:11 still reads, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is

the blood that maketh an atonement for the soul."

Sometimes we scripturally sing:

*What can wash away my sin?
NOTHING but the blood of Jesus;*

*What can make me whole again?
NOTHING but the blood of Jesus.*

It is true that nothing can remove the sin from a sinner's soul but the cleansing blood of Jesus Christ. Yet no sin or sin-tainted sinner can ever enter God's holy Heaven. Revelation 21:27 says, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." If you die with the presence of your sins unremoved it will never be possible for you to walk down the shining streets of gold or drink from the crystal clear river with its pure water of life flowing from the glory-circled throne of God and of the Lamb.

To die in your sins also means to die with the guilt of your sins unremoved. There must be some time when every man faces the guilt of his own sin and settles it with a righteous God. When he does so, whether in this life or the next, depends upon the individual. First Timothy 5:24 expresses it, "Some men's sins are open beforehand, going before to judgment; and some men they follow after."

Either you will confess your sin and receive Christ as your personal Saviour down here, letting Him take care completely of all your sins before you face God, or you must have your sins follow you to the Throne of God where their blighting guilt will damn your soul forever.

To die in your sins means also that you will die with the penalty of your sins unremoved. Justice demands that the broken law be satisfied with an adequate penalty inflicted upon the transgressor. Every sin you have ever committed in word, thought or action must be settled justly. Christ died on the cross of Calvary to pay the penalty for all who will permit Him to do so. But if you reject Christ there is nothing left but to pay your own penalty and to receive the just wages of your own sinning folly.

Dying in your sins means that no one will answer in your behalf. It means you must receive the full punishment of your own transgressions upon yourself. It means that the whole load, the entire weight, the complete condemnation, the total burden of your sin must be borne by you alone. It means that the awful wrath of an angry God must abide upon you forever and ever, world without end or easement.

In short, to die in your sins is to die with your sins unremovable, without hope! Proverbs 11:7 says, "When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth." In other words, the moment a person dies, his hope dies. The "great gulf fixed" (Luke 16:26) wipes out for all time and eternity the slightest spark of hope for gaining Heaven. Think of it! If you die lost, you will always be lost! Proverbs 29:1 expresses it, "... suddenly destroyed, and that without remedy." It is a sad, sad, bitter thought, but one that is nonetheless true.

III. People Who Die in Their Sins Cannot Go Where Jesus Has Gone!

The third great teaching of our text, and one you will do well to let grip your heart with all its fullness, is summed up in the statement of verse 21:

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come."

Where is Jesus? In the twenty-third verse of this eighth chapter of John He told the Pharisees, "Ye are from beneath; I am from above: ye are of this world; I am not of this world." Where is Jesus? He is above!

Where is Jesus? In Luke's record of the crucifixion he tells how one of the dying criminals stopped his railing and cried, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say

unto thee, To day shalt thou be with me in paradise" (Luke 23:42, 43). Where is Jesus? He is in Paradise!

Where is Jesus? In that wonderful fourteenth chapter of John's Gospel, as He gave His final instructions to the disciples before going out to the sorrow of the betrayal and the suffering of the cross, Jesus told them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (vss. 1, 2). Where is Jesus? He is in the Father's House of many mansions!

Where is Jesus? Immediately after he ascended into the clouds before the amazed and wondering eyes of the disciples, while they still stood staring into the skies, two angels suddenly appeared to question, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Where is Jesus? He is in Heaven!

Where is Jesus? The beloved Apostle Paul, after finishing his recitation of the Old Testament heroes and heroines of faith in Hebrews, eleven, went on to exclaim,

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:1, 2.

Where is Jesus? He is seated at the right hand of the throne of God!

In other words, if you continue on and die in your sins everything that is true about Jesus will not be true about you! You will not be able to go to this place described as Above, Paradise, the Father's House, Heaven, and the right hand of the Throne of God! Shut out, barred forever from Heaven, if you die in your sins.

Where Jesus Christ dwells is a place of joy, peace, love, fellowship, union, delight, wealth untold, and blessings without number. It is a place of no pain, no death, no sorrow, no night, no tears, no failure, and no sin. But if you die in your sins, you cannot go there!

Let these words of the Lord burn deeply into your heart and soul: "ye cannot come!" There is absolutely no possible way for a sinner who dies in his sin to get into Heaven. There is no second chance, no baptism for the dead which can save him, no purifying process in a purgatory, no refining which will eventually deliver him from the fires of Hell, no method devised by mortal or immortal which will ever get one who dies lost into Heaven.

Stop and think! You can't ever go to Heaven if you die in your sins! And there is just one other place to go: "Hell!" Psalm 9:17 reminds us, "The wicked shall be turned into hell . . ." Revelation 20:14, 15 looks forward to that time when "death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Then Matthew 25:41, 46 adds concerning the Lord Jesus Christ;

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . And these shall go away into everlasting punishment: but the righteous into life eternal."

What a tragic truth: lost for eternity!

*Eternity: Time soon will end,
Its fleeting moments pass away;
O Sinner, say where wilt thou spend
Eternity's unchanging day?
Shall thou the hopeless horrors see
Of Hell for all Eternity?*

Oh, don't, don't die in your sins! It's an awful thing to be lost and fall into the hands of an angry

God who has been spurned, scorned, scoffed, and rejected.

How can you keep from dying in your sins and being damned forever? Look once more at the text: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (vs. 24). Note that

IV. People Who Believe in Christ Do NOT Die in Their Sins: They Go to Heaven With Him!

It is true, as we have already plainly seen, that those who refuse to believe in Him will die in their sins. But it is equally true that those who do believe will not die in their sins.

Destiny is determined by a decision! The fact of whether you spend eternity in Heaven or Hell depends upon the decision you make concerning Jesus Christ. If you receive Him as your personal Saviour your sins will be forgiven and you will go to dwell with Him in Heaven. If you refuse to receive Him as your personal Saviour you cannot have your sins forgiven and you cannot go to dwell with Him. You must believe, or die in your sins!

Nor is it enough to believe about Him. You undoubtedly already believe that there is one God, but James 2:19 reminds us, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." The demons, who believe thoroughly that there is but one God, are not saved and neither will you be on such a basis.

The same demons believe and acknowledge Jesus Christ to be that one God. On several occasions in the New Testament record they cried out, when meeting the Lord during His earthly ministry, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" (Matt. 8:29). They knew and confessed that Jesus Christ was the Son of God and that a day of future judgment was coming, yet they were not saved. In like manner, you may believe in the Deity of Christ and in the reality of both Heaven and Hell, but mere mental assent to Bible truths does not redeem.

Saving faith is a heart matter. There must be a definite time when you put your trust in Him for salvation. That experience of the heart is called repentance, the new birth, conversion, regeneration, passing from death to life, being made a new creature, getting saved, and various other expressions all of which signify the placing of one's hope and trust for salvation completely in the Lord Jesus Christ and His finished work at Calvary.

John 1:12, 13 describes it, "But (Continued on page 6)



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The Worst Thing . . . !

(Continued from page 5)

as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Dear reader, have you ever had that experience with God? Or are you yet in your condemning sins? If in your sins, I beg of you to get right with God now before your sure date with death. That unknown time may arrive unexpectedly and uninvited at any moment.

Several years ago, just before World War II in fact, eighty United States soldiers from Fort Dix were trapped by flames while fighting a nearby forest fire. They did not know the fire had almost completely surrounded them, so fought on vigorously without much concern for their own personal safety. Overhead an unknown pilot perceived their predicament and, at the risk of his own life, flew low and dropped weighted notes.

Three times he did this before the soldiers saw and retrieved his message of warning with its plan for deliverance. In the note he ex-

plained to them how they were almost completely surrounded by a raging inferno, but that one narrow flame lined channel remained through which he could lead them, if they would but follow.

Those soldiers were not fools! Immediately they believed the message and dropped their equipment to follow the flier's leading. Running straight along a narrow strip bordered by roaring waves of flame that mounted high into the sky, those eighty men soon reached the highway and safety—thanks to the man who could see the whole scene, plus their willingness to believe and follow him!

I suppose they might have argued long about the truthfulness of the pilot's message. If so, there would have soon been eighty charred, blackened bodies on the bleak, barren New Jersey countryside. No doubt they could have tried to find another avenue of escape, another way out of that furnace of death and destruction. But that, too, would have spelled certain doom. Instead, fortunately for them, they believed and obeyed the only one who from his position above could see the entire

(Continued from page 1)

his own vine and fig tree. It will be the time when Messiah will be King over all the earth, and rule the nations with the inflexible iron rod of righteousness. That will indeed be earth's regeneration,

picture, the pilot, and were swiftly surely led to safety by him.

In like manner, dear reader, you had better believe and obey the only one who knows the whole story about life, death, and eternity—the Lord Jesus Christ! He is the one who said, "I am from above" (vs. 23), and His message of warning remains to this hour, "... if ye believe not that I am he, ye shall die in your sins" (vs. 24).

You may disbelieve the truthfulness of that statement by the Saviour if you choose, but if you do it will mean the second death in a lake of fire! The eighth verse of Revelation, twenty-one warns one and all that the "unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death."

You may also seek out your own way of escape if you choose, but that, too, means denial of Heaven and a certainty of Hell. Jesus said in John 14:6, when responding to a question about the way to Heaven, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is absolutely no way to Heaven but by faith in the Lord Jesus Christ.

How wise, how sensible, how safe and certain, then, to accept the invitation of the one from above who offers to lead to safety all who will follow. The Scripture says, in response to a heart-broken, trembling sinner's cry of "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31).

Will you believe? Don't die in your sins!

Decide Today for Christ!

If you are a poor, unsaved sinner, surely you must realize that you have an appointment with death. The Bible says plainly that if you die in your sins you cannot go to Heaven. But it just as surely offers full forgiveness for all the sins of every sinner who will receive the Lord Jesus Christ. Aren't you sick and tired of your sin and the misery it brings you? Wouldn't you honestly like to be saved? Won't you tell the Saviour right now that you will, this moment, receive Him as your own Saviour? If so, then ask Him to save you from your sin. Promise Him that you will endeavor to live true to Him from this day on. Then sign or copy the decision form today and mail it to the editor. He will be so happy to hear that you have trusted Christ and will send you immediately a letter of counsel and instruction.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley Street
Wheaton, Illinois

Dear Dr. Rice:

I have just read the sermon by Evangelist Robert L. Sumner, "The Worst Thing That Can Happen to You!" I do not want to die in my sins and be shut out of Heaven forever. I honestly admit that because of my many sins I deserve to end up in Hell. I know that I am a wicked sinner. How glad I am today that Jesus Christ died at Calvary and rose again so that I might be saved. Here and now, this very moment, I ask Him to come into my heart and save me. I want Him to forgive all my sin, as He promised He would if I would trust Him. I do trust Him to forgive me right now. I want you to know that I am receiving Him as my Saviour today and that I will set out to live for Him. I agree to claim Him publicly by telling others I have asked Him to save me. Please write me a letter of counsel to encourage me in this new decision and to instruct me in living right.

Signed _____

Address _____

Regeneration

a new creation, a new condition of things for this poor world.

But in the Epistle to Titus, the only other place where we have the word "regeneration" in the Bible, the reference is to the work that takes place in an individual when he is born again through believing the Gospel of our Lord Jesus Christ. Look again at verse 3, where the apostle speaks of our past condition, we who are now regenerate. In those days we were deluded by the Devil. Our hearts were filled with unholy desires. We gave ourselves to many things that were displeasing to God and hurtful to ourselves. "We were sometimes foolish," says the apostle. In spite of the fact that we are now regenerate, we are sometimes foolish still. How easily we give way to temptations! How readily we allow ourselves to come under the power of worldly things!

But characteristically, the days of our folly ended when we came to Christ. Before that, we were indeed foolish. We were wickedly disobedient, following our own natural, fleshly desires, living unabashed in our sinful ways, dishonoring God's holy name. Many of the evil things to which we gave ourselves obtained power over us because of Satan's deception. He, the arch deceiver, had taken us captive at his will. In those days of our deception, when we thought of the Christian life, it seemed to us anything but desirable. We imagined that Christians must necessarily live very gloomy, unhappy lives, and that the only people who thoroughly enjoyed life were those who lived for the world and its follies.

But now all this is changed. We have been brought to know Christ. This is true of many of you. You heard the voice of God calling you to repentance; you turned to Him, confessing your sin; you trusted the Lord Jesus Christ; you believed the Gospel, and you have now become His children through "the washing of regeneration, and renewing of the Holy Ghost."

In the account of our Lord's interview with Nicodemus, as related in the third chapter of John, we are told how he startled that Jewish doctor of the law by declaring that he must be born again, born of water and of the Spirit. Do not make the mistake of supposing that "born of water" means baptismal regeneration. There is no such thing taught in the Word of God. Water, throughout all of John's writings particularly, and also in many other parts of the Bible, is the recognized symbol of the Word of God, and this passage in Titus makes it perfectly clear. The new birth is by the Word and the Spirit. This is the washing of regeneration and renewing of the Holy Spirit.

In John 4, we find the Lord speaking to a poor, sinful woman at the well of Sychar. She was outside the pale of respectability. He knew all about her, about all her failures, but His heart went out to her, and He desired to make of that woman a new creature. He did not talk to her in the same way as He did to Nicodemus. He spoke to her of the unsatisfactory character of all that this world has to offer, and in contrast with that He presented the preciousness of eternal life, and He told her that eternal life would be hers when she received the water that He would give. You remember His words: "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Now, whatever water means here, it means exactly the same in chapter 3, for here we are told that eternal life is received when we drink of the water that Jesus gives, and in John 3 we are said to be born of water and of the Spirit. To be born again and to receive eternal life are really one and the same thing. When we were born naturally, we received natural life; when we were born from above, we received spiritual or eternal life.

The figure that Jesus used is

not a new one. That is why Nicodemus should have understood better than he did. In Psalm 119, verse 9, David says, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Jeremiah chided the people of Israel in the name of the Lord, saying, "They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Ezekiel tells how God will sprinkle clean water upon those who turn to Him, cleansing them from all their idolatry and their filthiness, and He will take away their stony hearts and give them hearts of flesh. This is what He does when people are born again.

Farther on in this Gospel, the Lord Jesus says, "If any man thirst, let him come unto me and drink." He offers the living water to all who will receive it. In the book of the Revelation we read, "Whosoever will, let him take of the water of life freely." The water of life is the glorious gospel message that comes down from the throne of God and flows out into the deserts of this world, bringing life and healing wherever it goes. In the book of Proverbs we read, "As cold waters to a thirsty soul, so is good news from a far country." That is exactly what the Gospel is. The very word means good news, the good news that Christ Jesus came down from Heaven to save all poor sinners who will put their trust in Him. This is the living water. Receive it, take it into your heart, and you will be born of water and of the Spirit.

And with this agree the words of the Apostle James. He says in James, chapter 1 and verse 18, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." How are we begotten? By the Word, the Word of truth. Then the Apostle Peter tells us the same thing. He says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:23-25). There it is. James says we are begotten of the Word; Peter says we are born again by the Word of God which liveth and abideth forever. And so, believing the Word, we receive the living Word. It is the Word that the Spirit of God used in order to produce the new life.

When we are born again, we are cleansed from our old sins, so the thought of washing is also connected with the Word. Think again of the passage I quoted from the one hundred and nineteenth Psalm: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to

(Continued on page 7)

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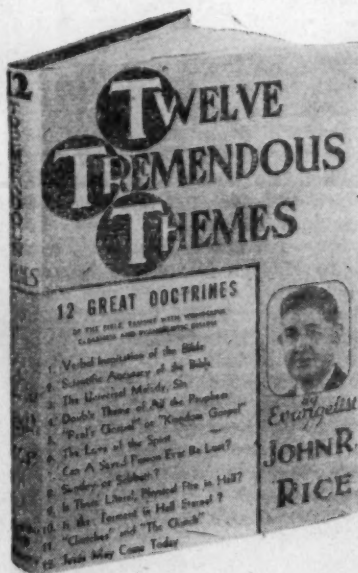
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By Evangelist John R. Rice

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2. Scientific Accuracy of the Bible
3. The Universal Malady, Sin
4. Double Theme of All the Prophets
5. "Paul's Gospel" or "Kingdom Gospel"
6. The Love of the Spirit
7. Can a Saved Person Ever Be Lost?
8. Sunday or Sabbath?
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Regeneration

(Continued from page 6)

thy word." As we walk in obedience to the Word of God we are kept clean and free from the defiling things of this world. This, too, is what Ezekiel emphasized in chapter 36, verses 25 to 27:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

This should all have been clear to Nicodemus, but he failed to understand it. Then in Ephesians, chapter five and verses 25, 26, we read:

"Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word."

So it is by the Word that we are born again and by the Word we are washed. The old things that were once so dishonoring to God are washed out of our lives when we trust in Christ. We should never again be characterized by our former habits and behavior.

Do not forget that new birth is something more than just accepting certain doctrines. It is receiving Christ and believing the Gospel, as a result of which we are created anew in Christ Jesus, and we receive eternal life with all its new and godlike desires. God expects of you who have trusted Christ something different from what was found in your lives in the old days before you were saved. Old habits should disappear, and they will if you let the Spirit of God have His way in your life. Do not be discouraged because you find you do not become perfect immediately. No Christian is perfect, but we are all going on to perfection. Those of us who have been converted many years have to say with Paul, "Not as though I had already attained, either were

already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." When you are converted, the Holy Spirit of God begins His work of renewal, and it goes on all through life—the renewing of the mind. The Spirit of God uses the Word, as we meditate upon it, so that our hearts' desires are changed, and more and more we come to understand His will. As we walk in obedience to that will, we grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

We may see from this how important it is that we daily study the Word of God and spend time before Him in prayer, looking to Him to open up His truth and apply it to our own hearts and consciences. If we are consistent and persistent in thus seeking to know the mind of the Lord, our lives will be transformed as the Holy Spirit works in and through us, giving the Word as we need it for our food, and using it too as water for the cleansing of our ways.

Before the blessed Lord went home to Heaven, He promised that the Holy Spirit would come to carry on the work that He had be-

gun, and when He took His place at the right hand of the Father, as Peter says, "He hath shed forth this, which ye now see and hear." He was referring to the Holy Spirit, who was acting in such mighty power on the day of Pentecost. He is the blessed Comforter who has now come to indwell each believer, and as we yield ourselves to His guidance, we are enabled to live lives of victory and to enjoy fellowship with our Father in Heaven.

Do not be content, dear young convert, in days to come, just to look back and say, "So many years ago on such and such an occasion I was born again." Do not be forever thinking of that happy day when Jesus washed your sins away. It is all right to sing that beautiful hymn. I love to sing it, too, but I do not want to have to look back to all my happy days. Every day ought to be a happy day, and will be if we go on in fellowship with God. "The path of the just is as the shining light, that shineth more and more unto the perfect day." As you let the Spirit of God have His way in your life you will be conscious of the renewing of the Holy Ghost, changing your affections and desires, fixing your mind and heart on things above.

(From GREAT WORDS OF THE GOSPEL, by Dr. H. A. Ironside, Moody Colportage Library, 35c. Moody Press, Chicago, Illinois. Used by permission.)

Black Rock

(Continued from page 2)

the pain of saying good-by, she flatly refused.

"I must say good-by to every man. They love me and I love them."

It was decided, too, at first, that there should be nothing in the way of a testimonial, but when Craig found out that the men were coming to her with all sorts of extraordinary gifts, he agreed that it would be better that they should unite in one gift. So it was agreed that I should buy a ring for her. And were it not that the contributions were strictly limited to one dollar, the purse that Slavin handed her when Shaw read the address at the farewell supper would have been many times filled with the gold that was pressed upon the committee. There were no speeches at the supper, except one by myself in reply on Mrs. Mavor's behalf. She had given me the words to say, and I was thoroughly prepared, else I should not have got through. I began in the usual way: "Mr. Chairman, ladies and gentlemen: Mrs. Mavor is—" But I got no further, for at the mention of her name the men stood on the chairs and yelled until they could yell no more. There were over two hundred and fifty of them, and the effect was overpowering. But I got through my speech.

... for your notes and letters of welcome. I'm enjoying every one of them.

I'm especially glad to hear that other parts of THE SWORD OF THE LORD are such a blessing to so many of you, also. We want you to enjoy the puzzles, but there are so many other good things in the paper we wouldn't want you to miss—the wonderful sermons, stories and many other features. I show your good letters to Dr. Rice so he can enjoy them, too. He is vitally interested in our readers and appreciates knowing that you receive blessing and help from the paper.

May I remind you again of two important things? First, be sure to put your name and address on your puzzle. Some of you have forgotten this and we don't know where to send your booklet. Please print it plainly. Second, please send in your puzzle even if your paper comes late. Just mark on the puzzle the date the paper arrives. We don't want you to miss out on the enjoyment of the puzzle because your paper is late.

For you this week we have a copy of the booklet written by Dr. John R. Rice, *Divorce, the Wreck of Marriage*. Shows God's attitude toward the sin of divorce, gives eight ways to restore the lost love in marriage.

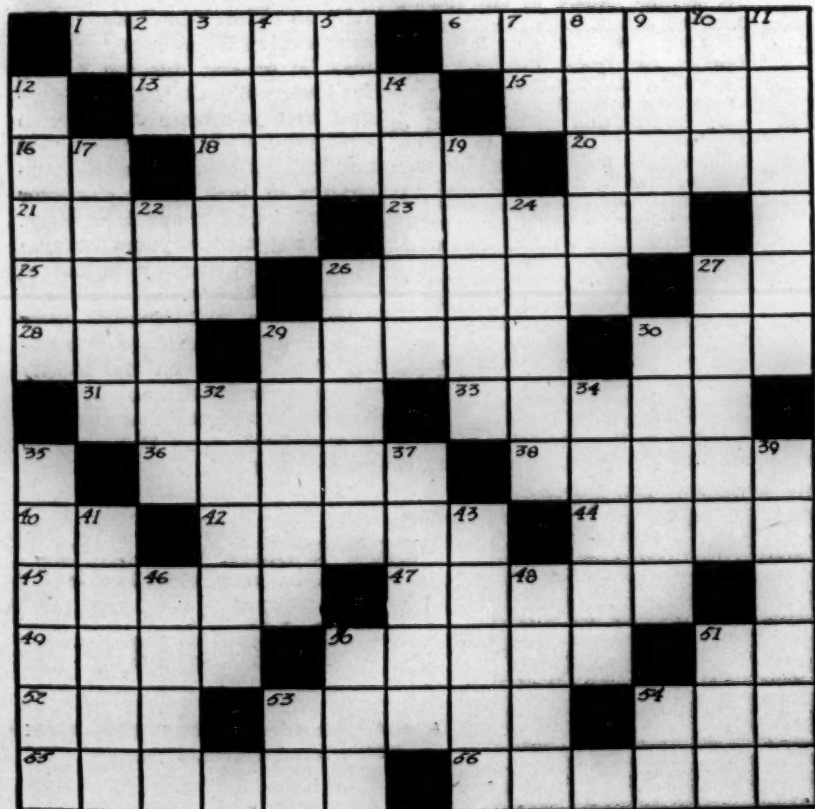
Here's how to win it:

1. Fill in the empty blanks according to the clues given. **Answers must be complete and correct.**

2. PRINT (not write) your own name and address in the blank below the puzzle and mail to: Aunt Neva, PUZZLE EDITOR,

MANY THANKS . . .

By Aunt Neva



Name _____ (PRINT)

Address _____ (PRINT)

City _____ Zone _____ State _____ (PRINT)

TOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print your answers on another piece of paper.

3. To receive the booklet, *Divorce, the Wreck of Marriage*, your entry must be postmarked by midnight, SATURDAY, JULY 7, 1956, unless your paper is late in arriving. The answer to puzzle No. 30 will appear in the July 13 issue of THE SWORD OF THE LORD.

I remember it well. It began: "Mrs. Mavor is greatly touched by this mark of your love, and she will wear your ring always with pride." And it ended with: "She has one request to make, that you will be true to the league and that you stand close about the man who did most to make it. She wishes me to say that however far away she may have to go, she is leaving her heart in Black Rock, and she can think of no greater joy than to come back to you again."

Then they had "The Sweet By and By," but the men would not join in the refrain, unwilling to lose a note of the glorious voice they loved to hear. Before the last verse she beckoned to me. I went to her standing by Craig's side as he played for her.

"Ask them to sing," she entreated. "I cannot bear it."

"Mrs. Mavor wishes you to sing in the refrain," I said, and at once the men sat up and cleared their throats. The singing was not good, for at the first sound of the hoarse notes of the men Craig's head went down over the organ, for he was thinking, I suppose, of the days before them when they would long in vain for that thrilling voice that soared high over their own hoarse tones. And after the voices died away he kept on playing till, half turning toward him, she sang alone once more the refrain in a voice low and sweet and tender, as if for him alone. And so he took it, for he smiled up at her his old smile full of courage and full of love.

Then for one whole hour she stood saying good-by to those rough, gentle-hearted men whose inspiration to goodness she had been for five years. It was very wonderful and very quiet. It was understood that there was to be no nonsense, and Abe had been heard to declare that he would "throw out any cotton-backed fool who couldn't hold himself down," and further, he had enjoined them to remember that her arm "wasn't a pump-handle."

At last they were all gone, all but her guard of honor—Shaw, Vernon, Winton, Georgie, Nixon, Abe, Nelson, Craig, and myself.

This was the real farewell; for though in the early light of the next morning two hundred men stood silent about the stage, and then as it moved out waved their hats and yelled madly, this was the last touch they had of her hand. Her place was up on the driver's seat between Abe and Mr. Craig, who held little Marjorie on his knee. The rest of the guard of honor were to follow with Graeme's team. It was Winton's fine sense that kept Graeme from following them close. "Let her go out alone," he said, and so we held back and watched her go.

She stood with her back toward Abe's plunging four-horse team, and steadying herself with one hand on Abe's shoulder, gazed down upon us. Her head was bare, her lips parted in a smile, her eyes glowing with their own deep light; and so, facing us, erect and smiling, she drove away, waving us farewell till Abe swung his team into the canyon road and we saw her no more. A sigh shuddered through the crowd, and, with a sob in his voice, Winton said: "God help us all."

I close my eyes and see it all again. The waving crowd of dark-faced men, the plunging horses, and, high up beside the driver, the swaying, smiling, waving figure, and about all the mountains, framing the picture with their dark sides and white peaks tipped with the gold of the rising sun. It is a picture I love to look upon, albeit it calls up another that I can never see but through tears.

I look across a strip of ever-widening water at a group of men upon the wharf, standing with heads uncovered, every man a hero, though not a man of them suspects it, least of all the man who stands in front, strong, resolute, self-conquered. And, gazing long, I think I see him turn again to his place among the men of the mountains, not forgetting, but every day remembering the great love that came to him, and remembering, too, that love is not all. It is then the tears come.

But for that picture two of us at least are better men to-day.

(Continued next week)

PUZZLE NUMBER 30

CLEWS ACROSS

- 1 Ancient city of Assyria. (Gen. 10:11)
- 6 A minor prophet, whose theme was "unfinished temple"
- 13 Son of Caleb. (I Chr. 2:46)
- 15 Plait
- 16 Adverb
- 18 Musical sounds
- 20 Famous scribe and priest
- 21 Animal of South America
- 23 City in the South of Macedonia
- 25 Son of Dishan. (Gen. 36:28)
- 26 Lesser stream
- 27 Sun god of Egypt
- 28 Last book of the Old Testament (Abbr.)
- 29 Sign of grief
- 30 Exclamation
- 31 Part of returning remnant (Ez. 2:33)
- 33 A word used in Psalms, meaning of which is not known
- 36 A Horite duke. (Gen. 36:29)
- 38 Son of Aaron who offered strange fire to God, and was destroyed. (Lev. 10:1)
- 40 Aluminum (Abbr.)
- 42 Pertaining to a wall
- 44 Child of Bethlehem
- 45 Prevails without restraint
- 47 Handmaid of Sarah
- 49 An Egyptian goddess; sister of Ra, the sun god
- 50 Characteristic of man
- 51 Exclamation
- 52 An Israelite, son of Bani
- 53 Animal used for travel in the desert
- 54 Exist
- 55 A petty prince
- 56 A prophet who was cast into a den of beasts

CLEWS DOWN

- 2 Silver (Symbol)
- 3 The language of ancient Rome
- 4 An Ancestor of Jesus. (Matt. 1:13)
- 5 Son of Zephaniah. (Zech. 6:14)
- 7 Degree
- 8 A man of Greece
- 9 City where Samson died. (Judg. 16:21)
- 10 That which surrounds the earth
- 11 A town of Zebulun. (Josh. 19:15)

- 12 Grandson of Esau. (Gen. 36:11)
- 14 Striped equine mammal of Africa
- 17 Wife of Abraham
- 19 Prophets
- 22 Son of Uzai,—a workman, who helped rebuild the walls of Jerusalem. (Neh. 3:25)
- 24 A great city between Nineveh and Calah. (Gen. 10:12)
- 26 Tree, timber of which was used extensively in building
- 27 Woman of Jericho, who assisted the spies
- 29 Loved amanuensis of Paul, in writing to the Corinthians.
- 30 King of Edom. (Gen. 36:39)
- 32 Arched roofs
- 34 Father of Rachel and Leah
- 35 The Mede, king of Persia, who emancipated the Jews (Ez. 6)
- 37 Minor prophet, who declared God's care for His people. (Nah. 1)
- 39 The place where Jacob saw the vision of the ladder
- 41 A city of Crete
- 43 Crippled
- 46 Covered with gold
- 48 Festive
- 50 Chance
- 51 Metal
- 53 Calcium (Abbr.)
- 54 Royal city of the Canaanites

Answer to Puzzle Number 28

XXVIII

PHILIP THRACE
AET NOPH ESAU
PREY DAY SEWN
HOREB RM ER I
O ARAMEAN LC
SENSE ALP BEE
NATAL EPHAH
JOB TOE IONIC
US PHINEAS H
S SU TO NAHBI
TAEL ECU HEEL
IRIS RHEA LLD
NEREUS LYDIAS

Going Places with the JOHN BROWN SCHOOLS

John E. Brown, Sr.
Chairman of the Board

General Offices: Siloam Springs, Arkansas

John E. Brown, Jr.
President

These two great men "being dead yet speaketh"? (Hebrews 11:4)

"THE GREATEST OF ALL"

By
Dr. Harry Rimmer



There are schools in America where the Bible is still believed. There are schools in America where Jesus Christ is honored and where they have real, adequate, and intelligent education. I think I know all of those schools in this country. I have been a visitor on their campus from time to time, and God, who knows my heart, will testify to you that I speak earnestly and with sincerity when I say that of those colleges in America that are really serving God, to my mind the greatest of all is John Brown University.

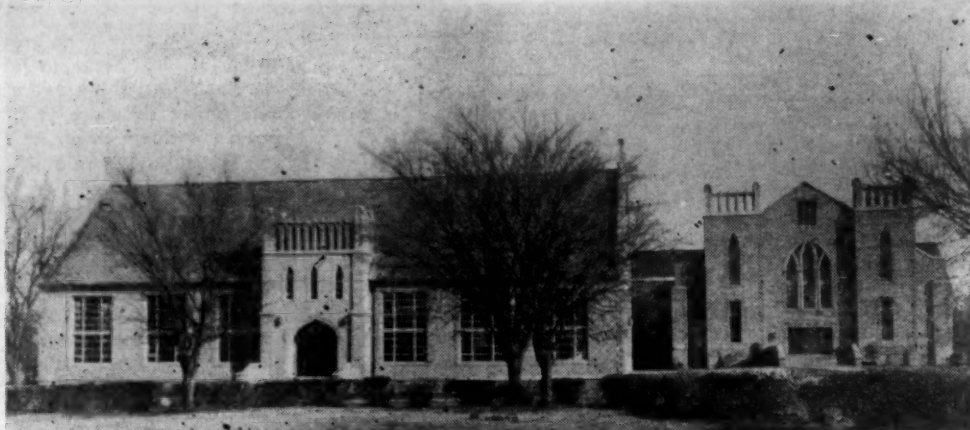
I have been more or less in touch with this work from the time of its inception. In the first year that Dr. Brown opened his preliminary work at Sulphur Springs, it was my privilege to be his speaker in his conference that year, and across the years I have followed the work of this school. Once in a while, you know, men have honors thrust upon them. It is always an honor when a school dignifies a man with a conferred degree, and the John Brown University most graciously did that for me a number of years ago. But without trying to brag any, let me say that it is also an honor to a school when a man accepts a degree from that school. Frankly, there are scores and scores of colleges and universities in America that couldn't give me a degree without chloroforming me. For when you accept a degree from a school, you are putting your public seal of appreciation and approval upon their entire program and their entire curriculum. I have been offered degrees in the past years, and even this year, by schools that are so shaky and so insecure in the faith that I just politely and courteously refused, saying, "I already have four; give it to somebody who needs it."

I feel certain that when men are acquainted with what is being done at the John Brown School, they cannot but help to be absolutely dedicated to the idea and the ideals here. I am sure that it depends upon what you have in your hand and how you train it and dedicate it, whether success comes to you or not. And there will never be any possibility of the light of the lamp of God going out on this campus because the whole purpose of this school is to train the heart and the mind and the hands to be of effective service in the use of God. I don't know of a school in Amer-

ica that is doing exactly the job that is being done by the John Brown University. The other day I went into that part of the campus that they call South Hill. I have been interested in machinery all of my life. When I was a boy I served my apprenticeship in a couple of trades going from one to the other because I loved machinery and wanted to learn. And I think that a gigantic turret lathe is a symphony in steel. Some of those marvelous metal planers are as beautiful to me as a poem, and machinery actually sings its symphony to me. When I saw those boys working with those precision instruments and implements over there, my mouth actually watered as the smell of oil got in my nostrils, and I wanted to dive in and take the job away from them. One of the great bottlenecks in industry today as we are striving to rearm ourselves against an implacable foe; one of the great bottlenecks is the lack of trained hands. The John Brown University is training hands. I don't mean to say that this is a trade school. This is a university on the college level and a degree from this university is an acceptable entrance into the world of education wherever you go. And young men and young women who have been trained here and taken their graduate work elsewhere are dignifying and honoring the faculty of the other schools in various parts of America. The mission fields know some of them; the ministry is populated to some extent by the graduates of this school and all over America the influence of this school has gone out; and I think that one of the greatest things being done for God in our world today is being done by the John Brown Schools.

Of course, the school is handicapped. By lack of finance, every school is struggling now to keep its nose above water. And I believe that money that is spent in the John Brown University is dedicated money and, in a sense, missionary money because it is training men to do the work of God and to carry on the principles of American education.

And young friends, if you have not made all your plans for your future education, if you are looking for a place where your heart, your hands, and your mind can be trained; you turn your mind and your thought, and your attention to the John Brown University.



JOHN BROWN UNIVERSITY LIBRARY with the Cathedral of the Ozarks in right background. The LIBRARY is the second building of the Cathedral Group to be completed.

"SINCERELY I COMMEND"

By
Dr. Homer Rodeheaver



5 Unique Schools

WITH ALL-THE-YEAR PROGRAMS

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WE PAY 4% ON STUDENT LOAN FUNDS
AND 6% ON ANNUITY INVESTMENTS

For just a little more than thirty years now, John Brown through the John Brown University at Siloam Springs, Arkansas has been teaching young people the dignity of labor—let us call it the aristocracy of labor. Young people have been sold on the idea lately that they should live without work. That's one of the greatest tragedies that has ever come to our country. Young and old, men, women and children are being told now that through this new economic plan their future will be void of work. But this University has been teaching young men and young women that it is an honor to be able to do some useful work efficiently. Young people have been coming here for all these years and have been learning the lessons and then have been going out to prove them in a variety of jobs all over the country.

It must have been at least thirty years ago that I came here first. It was a very small beginning then. John Brown didn't have much but a great faith and a great courage, but that great faith and great courage has been honored of God, and through the genius of the man it has developed into one of the greatest institutions of its kind in all the country. Young people come here and fit themselves for life. If they want to major in the vocational they can get that, if they want to major in the Bible they can get that, if they want to major in the academic they can get that, but isn't it a great idea that Dr. Brown has, to make it necessary for them to take all three. If the boy wants to become expert in the field of mechanics he can do that in a very wonderful way because they have one of the finest machine shops you will find anywhere. But at the same time he's getting his training and information in the field of mechanics, fitting him to go out and take a well paying job anywhere, and he's also getting the academic that's necessary and he's also getting some Bible along with it, because each student here must take all three. I think that's a great scheme, don't you? And that is the thing, combining these three elements. That's teaching them the aristocracy of labor.

Some young men here during the years past who were studying for the ministry got the idea that they shouldn't soil their hands with the dirt or the oil of the machine shop or the farm, or anything of

the kind, but John Brown was quick to tell them that this was not that kind of a school. It is most interesting to meet the kind and character of young men and women who are here; young women fine, splendid, gracious; young women with personality and charm are learning to do the practical things that they will do in their homes. Young men who probably could go to other schools and take one of these branches elsewhere are finding that the combination in which they are trained here at John Brown University is the important thing for life and their future. I wish a lot of young men that I know around the country, and young women too, could come here and learn the dignity of labor, and then the joy from accomplishment. That's the greatest joy that comes after all, the satisfaction that comes to you from knowing that you can do a job well. I want to congratulate the young people who are fortunate enough to come here to John Brown University.

The music department is away above average, not only in its artistic development but in its practical development too. A lot of churches are looking today for young men to come as ministers of music. They want them to be able to put in a very good Sunday morning program and build it up, but the thing that a great majority of them want is a young man who also can step out on a platform on Sunday night or any other night with the pastor, and lead successfully an old fashioned evangelistic song service. If any preachers who may be reading this are looking for leaders like that, I would suggest that you write John Brown University. Then you fellows who are looking for well trained mechanics of high grade character who will be sober and industrious, let me suggest that you write John Brown University at Siloam Springs, Arkansas.

So, it's a real pleasure after being here and meeting and knowing these people on the faculty as well as many of the students to be able to honestly and sincerely commend this great University to every one of you.

LISTEN TO THE JOHN BROWN HOUR

KUOA, 1290 kc, Siloam Springs, Arkansas
Daily: 5:30 a.m. — 9:30 a.m. — 7:00 p.m.

KOME, 1300 kc, Tulsa, Oklahoma
Daily: 6:00 a.m. — 6:15 p.m.

KGER, 1390 kc, Long Beach, California
Daily: 5:30 a.m. — 9:30 a.m.
Saturday, Sunday: 3:00 p.m.

KLBS, 610 kc, Houston, Texas
Saturday, Sunday: 9:30 a.m.

KMAC, 630 kc, San Antonio, Texas
Saturday: 7:00 a.m.; Sunday: 11:30 a.m.



GROUND BREAKING AT COMMENCEMENT, 1956, for SCIENCE BUILDING, the third of the Cathedral Group for which funds are pledged. In the picture are (left to right) John E. Brown, Jr.; Orval Faubus, Governor of Arkansas; Law Sone, President Texas Wesleyan College, Fort Worth, Texas; Raymond Gary, Governor of Oklahoma; John E. Brown, Sr.

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